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royal, way of rejection. And so on, through the experience at Hermon (toward afternoon), the visit with Zacchæus and the request of the Greeks (evening light and shade), Gethsemane (nightfall), till, on the cross (midnight), God's Son revealed the God that eternally beareth sin for men. Finally, in the resurrection (sunrise) he is manifested Son of God. This little book is a gem. Rich thought, fruitful suggestion, deep devotion are concentrated in simple, poetical expression on every page.—GEORGE CROSS.

*Über die Aussprüche Jesu an Petrus, Ev. Matth. 16, 17-19.* Von W. Beyschlag. (Leipzig: Buchhandlung des evangel. Bundes von C. Braun, 1897; pp. 24; M. 0.20.) A brief, but admirable discussion, occasioned by the papal encyclica *De Unitate*. Professor Beyschlag rejects the makeshift of making Christ's words refer to Peter's faith instead of Peter's person; also refuses to regard the saying as a later interpolation. The three crucial phrases, "the church," "the keys of the kingdom," and "to bind and loose," are carefully considered. An interesting statement of Döllinger's is quoted: "that of all the church Fathers who have treated the passage exegetically, not one applied it to the Roman bishops as the successors of Peter."—*Die Genugsamkeit und Vielseitigkeit des neutestamentlichen Kanons.* Von C. F. Nösgen. (Gütersloh: C. Bertelsmann, 1897; pp. 40; M. 0.50.) A popular and spiritually appreciative address on the sufficiency and many-sidedness of the canonical writings of the New Testament. It proves from the testimony of Christ and the apostles that they regarded their gospel, which was afterward deposited in the canon, as sufficient for salvation. The many-sidedness is proved by an interesting inductive study of the New Testament books. The treatment is in accordance with the well-known conservative attitude of the author.—*Das Sakrament des heiligen Abendmahls.* Von S. Gemmel. (Gütersloh: C. Bertelsmann, 1897; pp. 44; M. 0.50.) The paper is directed against the position of Jülicher and Grafe, that the Last Supper was not intended by Christ to be a permanent institution; and against the position of Spitta, Mensinga, and Brandt, that Christ did not refer to his death in the words of institution. The significance of the eucharist is set forth from the Lutheran point of view.—W. R.

*The Witch-Persecutions.* Edited by George L. Burr; pp. 36; paper, \$0.20. *The Early Christian Persecutions.* Edited by Dana Carleton Munro and Edith Bramhall; pp. 32; paper, \$0.20. (Being

Vol. III, No. 4, and Vol. IV, No. 1, of *Translations and Reprints from Original Sources of European History*, published by the Department of History of the University of Pennsylvania, Philadelphia, 1897.) The first of these pamphlets contains a selection of original documents bearing upon the witch persecutions in Christian lands from the thirteenth to the eighteenth centuries. Leaving but little noted the various superstitions classed under the convenient term "witchcraft," it sets forth the origin, methods, and scope of these persecutions from English, French, Latin, and German material.—The early Christian persecutions extending from the time of Nero to the decree of Milan, 313 A. D., are traced out of important Latin and Greek sources in the second paper. Both papers are of high value in presenting to the student, in familiar language, a careful selection of the sources of the history of which they treat.—WARREN P. BEHAN.

*Görres.* Von Dr. Joh. Nep. Sepp. (Berlin: Ernst Hofmann & Co., 1896; pp. xv + 208; M. 2.40.) Jakob Joseph von Görres, publicist, politician, and professor, a man of great natural gifts, of high social standing, and an ardent champion of freedom, lived in stirring times (1776–1848), and it is not strange that he has been characterized by some of his contemporaries as a radical Jakobine in his youth and a bigoted ultramontane in his old age. In Dr. Sepp, Görres has found a sympathetic biographer, who claims a hearing by reason of an intimate acquaintance with him extending over a long period of time. While admitting that Görres' political ideals underwent considerable change after the downfall of Napoleon I, nevertheless, the biographer holds, there was one supreme idea which animated his life, and which he sought to realize: to aid in reuniting the fatherland once again. Because Görres thought ultramontanism could accomplish this, he joined that party. Dr. Sepp calls him the German O'Connell. The book contains valuable references to the political, social, and religious conditions of the ruling classes in the cities of Heidelberg, Strassburg, and Munich.—A. J. RAMAKER.

*Le Christianisme et l'Empire Romain de Néron à Théodose.* Par Paul Allard. (Paris: Lecoffre, 1897; pp. xii + 303, 18mo; fr. 3.50.) This is one of the early volumes of a series, the aim of which is to present a complete survey of the history of the church by various authors, all French and all Catholic. The completed series will contain about thirty monographs. M. Allard is well known for the exten-